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THE MISSIONARY MOTIVE.

A PERSONAL REMINISCENCE.

By Rev. J. Mackenzie, of Hankey.

I WISH to say, first of all, that I cannot separate the "missionary motive" from the Christian motive. It is but a poor, contracted, unreal type of Christianity which does not recognise and put into prominence the growing and diffusive nature of our religion. Is it possible, then, to recall what led one to come out from among one's relatives and companions and ambitions, at a time when it was most likely to be a life-long separation from home and kindred?

My mind goes back to the North of Scotland, where it was regarded as one of the chief events of the year when the Deputation of the London Missionary Society paid its stated visit. I can recall how, on one of those occasions, I was introduced to the said Deputation—a London minister and a very imposing personage in my eyes. In Presbyterian and Congregational churches, the "London Society" supplied the great missionary stimulus from the outside for the year.

Thus are the links of the chain visible enough between the young Scottish lad and the great Missionary Society; but what had animated him to seek such a life? I thank God that it was the study of the New Testament, and more especially the circumstances connected with the Resurrection of Christ and the first planting of Christianity in the world. It was evident to me, as a youth, that the work had been left by our Lord, not in the hands of a class, but of His disciples as such. Greater confidence could not have been shown than was reposed in His disciples by Christ. His love was for "the whole world," and for "every creature"; but Heaven's love waited on human messengers, it needed human feet and human voices. The thought has long been in my mind that the Spirit of God is ever waiting on the borders of Christendom—waiting for a human messenger who shall be His voice to the ignorant and the unenlightened. If I remember correctly, there was no long interval between the coming of Christ the Saviour into my life, as its Ruler and Guide, and the feeling of personal responsibility begotten in my mind concerning the work of Christ in the world. I had to ask, as a humble disciple of Christ, Lord, what wilt Thou have me to do? It seemed to me then, and it seems to me still, to be an essential part of Christianity that Christ should rule the individual life, and that personal devotion should be characteristic of every disciple. Whatever national, social, educational or philanthropic motives may sway a man to be a missionary, the root-idea is loving and personal devotion to Jesus Christ, whose command is to-day as fresh and as incumbent on us individually as at the beginning: "Go ye into all the world and preach the Gospel to every creature."

I remember well that in coming to a decision as to mission work, the thought occurred to me, "Can you, on your knees, give a good reason to the Master *why you should not go?* I never could find this reason; so I went. I felt that I had to satisfy myself that I had the necessary qualifications, as to mental powers, as to voice, and the power to speak in public. Before I took any overt step, I satisfied myself on these points in ways which I need not here specify. I thus tried to make good my call to the Divine work.

It is now more than forty years since these things took place. We reached South Africa in July, 1858, and proceeded from Cape Town to Bechuanaland in the ox-wagon. After learning what we could at Kuruman, we proceeded northward to break up fresh ground. This was not accomplished at Linyanti as we had hoped, but at Shoshong, the town of Sekhome, the father of his better-known son Khama. There were some sixteen years of pioneer work for me at Shoshong, beginning at the time when Khama and his brothers were attending school. During the last five of these years I was joined by my late lamented friend Mr. Hepburn. At Shoshong, and also at Kuruman, the work of training native teachers was given to me, and these men have gone as far as Lake Ngkabi as evangelists. Soon after I came to live at Kuruman there came a crisis in the history of Bechuanaland itself; and the friends of the Society in England, and the public generally, got to understand that that country had well-nigh slipped from English protection, and from the occupation of its native inhabitants. It was possible for me then, as a missionary, to be of some service to my friends the Bechuanas, and at the same time to our native country, in connection with political events which then transpired.

After this varied experience of some forty years, chiefly in Bechuanaland and always in its service, what have I to say to the young man who may be thinking of mission service to Christ? I would say earnestly, let no one, let nothing, discourage you from being a missionary. A few may say it is above you; but most will declare it is below you. Only in personal communication with Christ can you find out the truth for yourself on this great subject. I may say I never met with work which was beneath me in the service of Christ as a missionary. Even manual labour was made honourable when done for the Master; the intelligent and influential audience in city halls, and the audience of roaming bushmen in the thirsty desert, were equally within the scope of the missionary's work.

The old motives for a missionary career are still the only efficient ones. They are also fully adequate. We have heard what has been done in the last hundred years—being the infancy and youth of modern missions. Greater things are to be done in the second hundred years. The time will soon come when most Christian families will have a member in the mission-field. It will then be a matter of emulation among members of families as to who can arrange to devote their life to the spread of Christianity. Christ's complete confidence in His people ought to evoke their heartiest devotion.

There are some who discuss Foreign Missions and Home Missions as if they were antagonistic. Also grave inquiries have been made as to "missionary success"; and actually as to whether Christian faith does or does not improve certain heathen. The humble follower of Christ has hardly time to expose glaring fallacies. He reckons his attitude to be that of obeying and doing the will of His Master. No one is so patient with imperfection and failure as the Christian missionary; but no one values so lightly as he the criticisms of men who offer nothing except criticism—to whom no department of Christian work is indebted in the slightest, whether at their own door or in foreign lands.

It is well known that over some twenty years ago the Society retired from the active management and superintendence of the Christian churches planted in previous years by the Society. Most of these churches had formed themselves into a South African Congregational Union. Shoulder to shoulder Christian men of European and of South African descent are working together in the cause of Christ.

WEEKLY PRAYER AND PRAISE MEETING.

WE urgently invite attention to this meeting which affords a special opportunity for pleading with God on behalf of the work of the Society. Will members of our London churches and of the Watchers' Band come at least occasionally, and so strengthen the hands and encourage the hearts of the workers both at home and abroad?

The following are the dates for the month:—

May 9th (Monday).—Special Prayer-meeting at 10 o'clock. Rev. W. Hardy Harwood will preside.
,, 12th.—No meeting.
,, 16th.
,, 23rd. } From 3 to 4 o'clock (Thursdays).
,, 30th.

NOTES FROM HEADQUARTERS.

FROM THE ACTING FOREIGN SECRETARY.

MR. THOMPSON has safely reached home, and on another page our readers will find an account of his reception and welcome by the Board. He arrived at Plymouth on Friday evening, April 15th, where I had the pleasure of meeting him, and we travelled to London together with the mails. He is looking well, and when the next issue of the CHRONICLE appears will, I hope, again contribute his notes as Foreign Secretary.

AT a time when the Cabinets of Europe, statesmen, Chambers of Commerce, and commercial syndicates are all turning their attention to the Far East, the Churches of Christ will certainly manifest unusual indifference to a great opportunity unless they do the same. Not only are questions of political spheres, the advance of trade, and the general development of the physical resources of the Chinese Empire worthy of consideration, but high above all these is that of China's moral and spiritual future. In connection with this a call has come from the Society's missionaries in Central China, strongly appealing for two men to be sent out this autumn, so as to be in readiness for *entering the province of Hunan*, which until now has been closed against the foreigner. To this appeal the Directors call earnest attention. At a full meeting of the missionaries, Dr. Griffith John brought before them the present position of Hunan, when the following statement was agreed to by all present :—

"1. The members of this Mission have for many years been praying, working, and waiting for the opening of Hunan.

"2. It has been a part of our programme to establish a strong Mission in Hunan as soon as possible.

"3. We have already carried out this programme as far as it has been possible for us to do so, by opening a station at Heng Chow, where one of our native evangelists is in charge of the work.

"4. We believe that the gates of Hunan are about to be thrown wide open, and that it will be possible for missionaries in the very near future to reside there with safety.

"In consideration of these facts, the committee unanimously ask the Board to send out two men (an ordained missionary and a doctor) at once for Hunan, to live in Hankow in the meantime, where they will study the language and prepare themselves in other ways for work in the Province of Hunan whenever the time comes for them to go."

THIS appeal meets with the fullest approval of the Directors, but it has come home at a time when, unfortunately, they are both hampered for want of funds, and have in connection with their various missions many demands to meet. All that for the present seems possible, therefore, is to make the need known, to point to the great opportunity that presents itself, and to seek by means of special contributions for the new work the money that will justify the Directors in taking the step. Their decision is embodied in the subjoined resolution.

"The Board greatly regrets that, in the present condition of the Society's funds, and, in view of the many pressing demands upon its resources which have to be dealt with, it cannot accede to the earnest request of Dr. Griffith John and his colleagues, and at once appoint two men for Hunan. But, thankfully believing that God is about to answer the prayers of His people by throwing open to missionary enterprise that hitherto closed province of China, and hoping that offers of service for Hunan from missionaries able to support themselves, or generous help from others willing to support them by special contributions, may be forthcoming, the Board authorises the Secretaries to make the appeal of the Central China missionaries as widely known as possible, in order to elicit such offers or such promises of financial aid. The Board trusts that in this way it may be possible for the Society to enter the opening door, and it hereby pledges itself to send two missionaries to Hunan without delay, one of them to be a medical man, *provided guarantees of support sufficient to cover the estimated expenditure of not less than the first five years be received.*"

A careful estimate shows that the cost of sending out two missionaries, and subsequently their wives, of providing them with houses and maintaining them and their native helpers for the *first* five years, and so *starting* the Hunan Mission, would be about £3,100.

GEORGE COUSINS.

FROM THE HOME SECRETARY.

THOUGH the accounts for last year are closed, we do not yet know our exact position, or how large the deficiency will be; but it is something to have received about £3,400 in response to the special appeal. The work lying before us now is to bring home the needs of the heathen world and our present opportunities in such a way that the additional income for which the Directors appealed six years ago may be sent to us. When the Forward Movement was started it was thought that £25,000 additional income would be required. We have received about £11,000 of that. Now we absolutely need £10,000 of the remaining £14,000, and can find ample use for the whole sum.

THE programme of the May Meetings forms an inset in this number. At the Children's Demonstration, on May 7th, we shall have a large number of the sons and daughters of our missionaries present from Blackheath and Sevenoaks.

THE Conversazione on Wednesday, May 11th, will be of special interest as a public welcome to our much travelled Foreign Secretary; and the following Annual Meeting will present unusual attractions.

JUST as we are going to press we have heard with deep regret that, owing to a serious breakdown of health, Dr. Berry will be unable to preach our Annual Sermon on May 11th. This is a great disappointment, but we are happy to be able to announce that the Rev. J. Morgan Gibbon has most kindly promised to take Dr. Berry's place on that occasion.

IN all the meetings I anticipate a clear strong note of advance. We may expect to have laid upon our hearts the present priceless opportunities all over the world.

THE following extract from a letter may suggest a plan of helping to some who are asking what they can do :—

"How my Penny became £1.—I had a penny given me, and my object was to make it into £1, to divide between the London Missionary Society and the Religious Tract Society. A friend sold me a pennyworth of linen thread, and promised to be my first purchaser. I set to work and made a piece of lace, for which I received sixpence. With this sixpence I bought a ball of linen thread and began knitting lace. I made up a set of doilys and sold them for four shillings and sixpence. Feeling very rich, I tried again and made two more sets, but this time I had to wait a good while for a purchaser. However, the purchaser came, and I sold my work for eight shillings. Another lady gave me an order for four yards of lace, and gave me six shillings for it. I did another length, and sold it for two shillings and sixpence. All this was done in odd minutes, for I lead a very busy life. Altogether I had knitted fifteen yards of lace, and the pleasure of doing it has been my reward. Another penny has been given me, and, all being well, I hope to make it into £1 for the L.M.S. this year." ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 29th, 1898.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 53.

The Acting Foreign Secretary introduced the Rev. C. G. Marshall, returned from Tripatoor, South India, who was cordially welcomed by the Chairman, and briefly addressed the Board.

The Board agreed to invite Miss Jessie M. Balgarnie to fill the vacant post of Secretary of the Watchers' Band.

WELCOMING BACK THE FOREIGN SECRETARY.

AT the conclusion of the routine business at the meeting of the Board on Tuesday afternoon, April 19th, the Directors of the London Missionary Society had the joy of welcoming back the Rev. R. Wardlaw Thompson after his prolonged journey among the mission stations of the Society in New Guinea, the South Seas, Madagascar, and South Africa. There was a large attendance. The Board-room had been brightened by the artistic arrangement of plants and flowers, while on one wall was hung the homely motto, "East or west, home is best."

After the singing of a hymn, and prayer by the Rev. J. P. Gledstone, the Chairman (the Rev. Thomas Grear) shook hands with the Foreign Secretary, and spoke words of welcome on behalf of the Directors. He felt sure that very few present could recall an occasion of greater interest or greater moment than that which had brought them together. They desired to recognise the grace and goodness of God, not only in the safe journeyings of Mr. Thompson, but in the favour he had found in the eyes of those to whom he was sent. While they recognised the great value of his services, they did not forget how very greatly he had been helped and strengthened by Mr. Crosfield and Mr. Evan Spicer. He (Mr. Grear) desired also to do honour to Mr. Cousins, Mr. Johnson, and Mrs. Thompson. The Chairman then, in the name of the Board, welcomed Mr. Arnold Pye-Smith on his return from a visit to the East, during which he had visited a number of the Society's missions in China and India.

Mr. Albert Spicer, M.P., moved, and Mr. Arthur Marshall seconded, the following resolution, which was carried unanimously by the Directors rising from their seats:—

"That, in according a hearty and joyous welcome to the Rev. R. Wardlaw Thompson, the Society's trusted and beloved Foreign Secretary, the Board would devoutly place on record its heartfelt gratitude to the Almighty and gracious Father, through whose unfailing goodness and mercy he has been protected in journeying by sea and by land during a period of fifteen months, has been wonderfully sustained and guided in discharging the many complex and onerous duties which the Board deputed him and his colleagues, Mr. W. Crosfield, J.P., and Mr. Evan Spicer, J.P., to deal with, and has now been brought home in health and safety. The Board would express its high appreciation of the service Mr. Thompson has rendered to the Society in this protracted tour among its mission stations; would cordially thank him for this renewed manifestation of the energy, tact, and devotion to the Society's interests which always characterise him; and would also give utterance to its conviction that by Mr. Thompson's return, not only will the Directors be greatly assisted in shaping the Society's policy respecting the missions he has visited, but the churches will be stirred and encouraged by the story he has to tell, and thus a new and powerful opportunity be furnished of stimulating their interest in the Society's manifold and ever-expanding operations.

"The Board would add its warmest thanks to Mrs. Thompson for so unselfishly sparing her husband for this special mission."

The Foreign Secretary thanked the Directors for their kind welcome, and he in turn desired to thank his colleagues for bearing the burden of work in his absence, and at the same time keeping him in touch with the work in the cheeriest and brightest fashion. It was a satisfaction to feel that his work was recognised. It would make the days to come brighter and better days of service because of all the kindness shown to him that day. One of the privileges resulting from visits to the foreign mission fields was that the Society had to come more closely and intelligently face to face with the responsibilities of its service. When the Board had heard all he had to tell them they would realise that they had a heavier burden resting upon them than ever before. He wished to thank the Directors for all their kindness during his absence, and especially for a very thoughtful act in sending one of the shorthand clerks to the Cape to help him as amanuensis on his journey home. How much he had to thank God for. His gracious care had been over him and his companions by night and by day. He had travelled fully 50,000 miles in nine steamers, and by very varied conveyances on land, and had returned safe and sound, without having had any serious illness of any kind all through the journey. He thanked God for His great goodness to Mrs. Thompson. She had been profoundly thankful that she saw it to be her duty to stay at home, because it had enabled her to minister to the last days of one of the noblest and most loving mothers he had ever known. Next he desired to return thanks for his companions in travel. The Directors had sent with him two as conspicuous examples of practical, strong common-sense men, thoroughly filled with the Spirit of Christ, as they could have found. All round the fields their examples and words would be recognised for many long days to come. Mr. Crosfield would have preferred to have gone to Madagascar, and Mr. Spicer to the South Seas; yet it was a Divine hand that made the choice. Mr. Crosfield's quiet, judicious, practical, kindly sympathy and advice was just suited for the work they had to do in the South Seas. Mr. Spicer went to Madagascar with a buoyant optimism when the workers were below zero in their feelings—not the optimism of a careless spirit, but the optimism of a man who made everyone feel from the first, "Now, I have come out here because God has sent us out here in answer to prayer, and supported by prayer I have come out here, and we mean, we expect, to have things set right while we are here." That was the very best message that could have been taken to Madagascar. It was the tone of a Christian man who always brought them back to prayer and connection with Christ, and bade them remember that Christ was King, and that His kingdom was not going to be crushed by any combination of powers of this world. He thanked the friends who had promised never to forget to pray for them, and he praised God for the evidence they had at every step that the promise was being carried out. He could give illustration after illustration. "Oh let us," said Mr. Thompson, "believe in God and in prayer, and if the Society is to have larger responsibilities and greater burdens as the result of God's revelation to us of duty, let us go to God more expectantly for the power to do the duty which He gives us to do." Proceeding to a brief reference to the different fields he had visited, Mr. Thompson said his journey had been a wonderful revelation of the kind and extent of the work that had been done, and a wonderful education in regard to the principles which were to govern it. Contrary to their first plans, but involving a change for which they were very thankful, they commenced with the raw material in New Guinea, and ended with the products of God's grace after three-quarters of a century of work in the islands of the South Seas. In Samoa there was a great work of God's grace going on, making the people see that they were not what they ought to be, and setting before them higher ideals of Christian life. The first impression of the Madagascar Mission was sad indeed; but they came away from the island feeling thankful to God that, amidst all the fire of trouble, there was a splendid company of true men and women prepared to hold their own. "We have a fair field and no favour, simply the favour which I think will be given by the French to all alike. That is all we want, that is all we ought to expect." Compared with his visit to South Africa fourteen years ago—when he was more than once the guest of Royalty, dining with Lobengula, "the King holding one end of a steak and I the other, and using our pocket knives to cut it"—the contrast was most striking. At Bulawayo there was the skeleton of a great city, and he was struck with the quality of the men there—strong, young Christian men, interested in Christian life and

work. The change there was significant of the change going on in South Africa at a pace which took one's breath away. "May God help us to realise the claims of the work more fully."—Mr. Evan Spicer and the Rev. G. Cousins having spoken briefly, the proceedings were brought to a close with the Doxology and the Benediction.

HOW THE WORLD COULD BE EVANGELISED IN THIS GENERATION.

BY THE REV. J. F. T. HALLOWES, M.A., PRINCIPAL OF CLIFF MISSIONARY COLLEGE, CURBAR.

A VALUABLE summary of Protestant Foreign Missions has been recently published by Mr. Liddiard, for the year 1895-6, in the "Manual of the Watchers' Band."

From this summary I gather that there are now 14,400 regular missionaries and their wives from the Protestant countries generally, and that there are 61,000 native missionaries of all ranks, including pastors, evangelists, Bible-women, &c. Hence the total Protestant missionary force in the world at present is 75,400.

These figures are eloquent, and suggest important conclusions, which I should like to draw from them. The total heathen and Mohammedan population of the world is now supposed to amount to 1,040,000,000. Now, if these heralds of the Cross of various nationalities and of various descriptions were distributed equally throughout the heathen and Mohammedan world, this would give the proportion of one missionary to every 13,793 persons (which would represent far too many for one worker to reach). But, as a matter of fact, there is no such equal distribution, and vast districts, even in India, are still left without any active representative of Christ. Obviously the world is not likely to be evangelised in this generation as long as the labourers are so comparatively few, as their numbers increase so slowly.

But the situation would be entirely changed if all the Protestant denominations in the world had the practical zeal for missionary enterprise that one of them has. I refer to the Moravian Church. *This sends out one missionary for every sixty members.* Now, it is estimated that there are 150,000,000 of Protestants throughout the globe; of these at least 20,000,000 must be Church members. That this number is well within the mark is shown by some very interestiug statistics given by Dr. Clifford at the Bristol meeting of the fourth National Council of the Free Churches, held March 9th. He says that the total Anglican communicants amongst English-speaking people all over the world are 3,122,156, and that the "non-sacerdotal communicants"—viz., those of the Free Churches generally, amount to 16,625,152; in all there are 19,747,308 Anglo-Saxon communicants. Now, if to these were added the considerable number of communicants belonging to the various Reformed Churches of the Continent, it is evident that there would be a very considerable addition to the number on which we are basing our calculations—viz., 20,000,000 of Church members. Suppose then that one out of sixty of these became a missionary, we should have at once a force of 333,333; and adding the number of 61,000 native agents to these, we reach the large total of 394,333. Remembering that the heathen and Mohammedan population amounts to 1,040,000,000, every 2,637 of these might have a missionary of some kind. Obviously, then, the world *might be evangelised within the next thirty years.* At the present time, on the supposition that there are 20,000,000 of Protestant Church members, these are sending out to the regions beyond only one missionary out of every 1,388 members.

After all, it is no very extravagant demand that a church of 180 members should have three of its number in the very forefront of the battle among Pagans or Moslems; especially when we remember that the financial ability of the Moravians is by no means equal to the general average of the Protestant denominations. Of course, we demand that the missionaries be men and women of the right stamp, as in the Kingdom of God men are rather weighed than counted. Only a real baptism of the Holy Ghost could cause the enthusiasm, the self-denial, the financial generosity which would be requisite before there could be so large an addition to the expeditionary force of Protestant Christendom. Still the great fact remains, the Moravians have done what we ought to do. This quiet, unassuming Church, without great monetary resources or social position, without great names in the literary and theological world, has, in proportion to its numbers, done more for the extension of Christ's Kingdom than any other Protestant body.

Erasmus, in his treatise on the "Art of Preaching," issued early in the 16th century, called upon the Christians of his age to pray for the evangelisation of mankind. Lamenting the decay of the Christian religion, and that it is now confined to such narrow limits, he goes on to say: "Let those, then, to whom this is an unfeigned cause of grief, beseech Christ earnestly and continuously to send labourers into His harvest. What, do I ask, do we now possess in Asia, which is the largest continent—when Palestine herself, whence shone the Gospel light, is ruled by heathens? In Africa, what have we? There are surely in these tracts barbarous and simple tribes who could easily be attracted to Christ if we sent men among them to sow the good seed. Christ orders us to pray the Lord of the Harvest to send forth labourers, because the harvest is plenteous and the labourers are few.

Yes, the Church must pray; that is, *she must utilise the power of God* (and God is always willing that His power should be utilised by His people); but, too, the Church must give *more men, more women, more money, more time, more attention;* that is, she must be willing to *utilise her own power.* She can send the needed reinforcements if she will, without any more zeal and self-denial than the Moravians have shown. Will the Church do this? or shall it be chronicled that at the close of the nineteenth century Protestant Christendom lost a grand opportunity? Let each Christian say in the strength of Christ, "As far as I am concerned, it shall not be lost."

AFTER SIX MONTHS.

By Dr. Lavington Hart, of Tientsin.

June, 1897.

We had been obliged to pull it down. The old Ku-Lou-Hsi chapel had done its work, and seen its best days. Many had preached within its walls, many more had heard, and who shall say how many had received the life-giving word? We know, at any rate, that when the Lord shall count and write up the people of this our chapel, "West of the Drum-Tower," it shall be said: "This and that man was born in her."

Nevertheless, it had to come down, for Time had been busy of late writing his mark upon its walls, and now as summer was coming upon us, the front wall and porch were giving way, bowing down as with old age, and threatening danger when once they began to totter and fall. So we pulled the old building down.

A harmless proceeding, surely; and one which all our Chinese neighbours in the city of Tientsin would doubtless understand and appreciate! Nay, were we not bearing in mind the prejudices of this superstitious people, and seeking to prevent some accident to passers-by in the street? For well we knew that if once such an accident did occur, we might in vain open our doors and invite stragglers to enter and hear the preaching. We and our chapel would have a wide berth given to us by one and all.

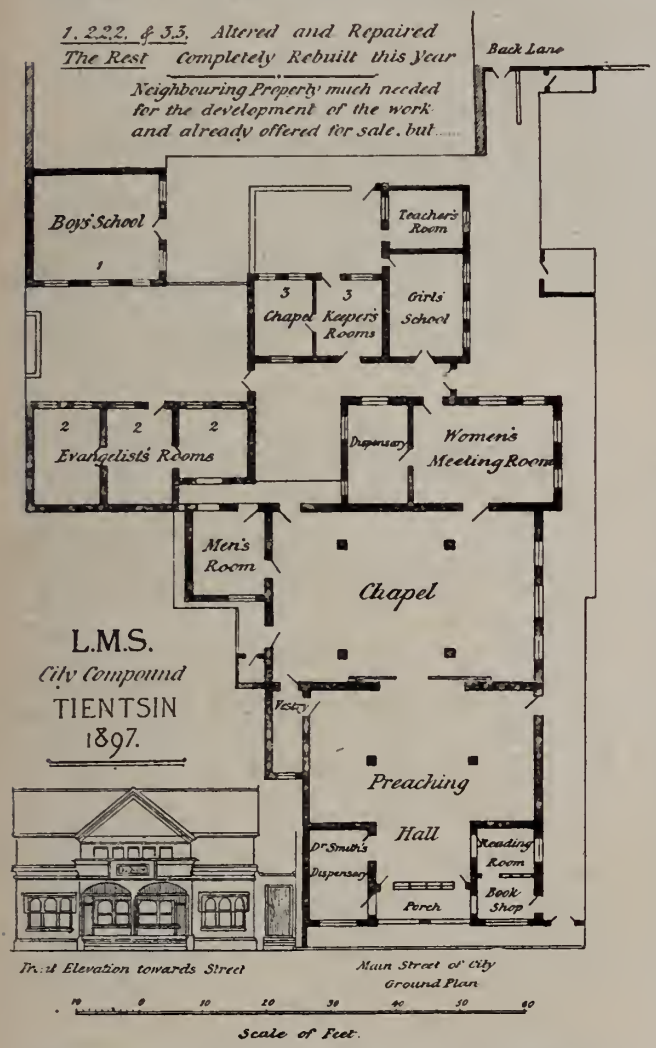
But in China it is often the unexpected and unforeseen that happens. No sooner were the walls razed to the ground, and all the ugly emptiness of the *débris*-covered space revealed, than the people wanted to know why we had pulled down the old chapel. What were we going to put up in its stead? Was it not true that we had already planned to erect an aggressive foreign building with an outrageously high tower which would effectually ruin once and for all the "feng-shui" of the whole city? And all this right in front of the Yamen! The fact was that these Jesus-doctrine people had become bolder simply because the Roman Catholics were allowed to go on with their monstrous cathedral with its imperial coloured tiles.

And so the air became thick with rumours and plots and threats of vengeance, the more so as foreigners were further accused of kidnapping children *en masse* to lay under the sleepers of the railway then in construction. Men were seized and hurried off to execution, without sometimes even the semblance of a trial. We foreign missionaries were

CHAPEL AT TIENTSIN, DRAWN BY A CHINESE ARTIST.

told to walk cautiously, and abstain from going into the city as far as possible. Children would turn and flee as soon as they caught sight of us coming along the road, and the people whose doors we had often passed before would look suspiciously at us, as if they wanted to discover *whose* children we were going to kidnap that day.

One day, a fortnight before the anniversary of the 1871



massacre, which was generally spoken of as *the* day for the riot to take place, a poor wretch was being hurried along by an infuriated mob past our compound. He had been accused of kidnapping; in all probability he was innocent, but there was no time for minute inquiries and so he had to die. As the crowd passed the empty site of our old chapel, and saw the preparations for rebuilding, they stopped and yelled out: "Kill them, kill them, they are as bad as the Catholics!"

And thus while preparations were being made all round the world for the Jubilee rejoicings, it seemed as if a sudden check were stopping all our work, and this city of Tientsin, after all the years of evangelistic work, were just as far as ever from receiving the Gospel of Peace, for was it not yet breathing out threatenings and slaughter against the disciples of the Lord?

DECEMBER, 1897.

Yes, we had been busy all the while; in place of the old building there had been erected a new chapel, larger, brighter, more suitable in all respects for the work we wanted to do in it. We had reopened with *éclat*, our Chi-Chou friends being present to rejoice with us. And now we were hard at work.

We had arranged for a large "preaching-hall" opening on to the street, so that all may "come and see."

Look at the men who attend. These possibly are they who six months before were believing the evil rumours about us, and were helping to spread and intensify them in their turn. Now they listen willingly. Oh that some word may find lodging-place, and bring out of darkness into light their blind souls!

Not only do we get them into this preaching-hall, but into the inner "worship chapel."

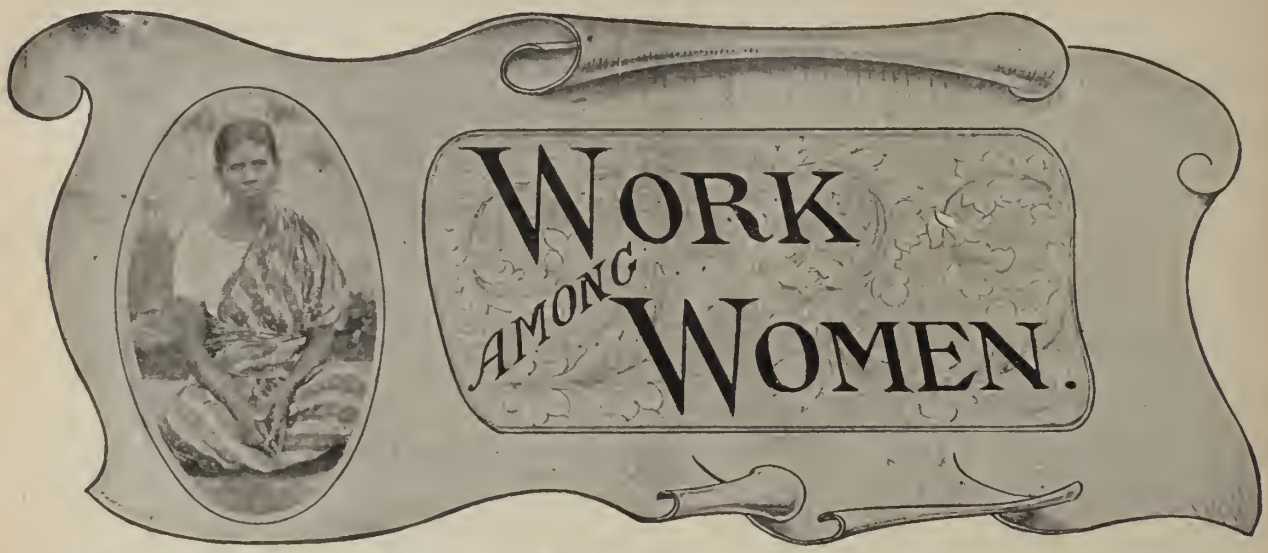
This is what our Chinese artist imagines our Sunday worship to be like in our new chapel. He stood in the gallery at the back of the chapel to take this sketch, but not on a Sunday; for had he seen our congregation, he would, doubtless, have depicted the scholars on either side of the pulpit, boys on one side and girls on the other. And these people—who are they, and whence come they?

Notice the women. Three months ago many of them had not heard of the Saviour, or even thought it possible that any great teacher should trouble himself to teach a woman. But now they are beginning to do as did that one with whom spake the Greatest Teacher, when, being wearied, He sat by the well of Sychar; they also are saying, "Is not this the Christ?". And some through their means are coming unto Him. They have been brought in through the dispensary, which is just beyond the door opening out behind them, and the sewing meetings, which have been made possible now that we have our larger premises.

And the men? Some are old converts, but many are newcomers. Various have been the means used to bring them. We have had this chapel full again and again, while, with the help of the lantern, the Gospel has been preached to them. At such times the women retire to the gallery and yield the floor to the men. Admission is by ticket only, and a hundred men have come to ask days beforehand for these tickets of admission to this chapel, around which, but six months before, were heard the cries: "Kill them, kill them!" Is this not the Lord's doing?

This sketch plan will give the readers of the CHRONICLE an idea of our Tientsin city preaching-hall, chapel, women's rooms, dispensaries, schools, &c., and will, perhaps, enable them to realise how glad we are that in a broken, disturbed year, such as the one we have just passed through, we have, after all, been able to erect and make ready for work so much.

And thus during this year we have watched the storm-clouds gather, and though they passed harmlessly over our heads and did not burst, yet the blessings have come, not unasked, but undeserved. Will not some pray that sowing time may yet be followed by richer harvesting in this our new chapel "West of the Drum-Tower"?



A CHAT ABOUT THE WOMEN OF SAMOA.

By Mrs. Marriott, of Upolu.

UNLIKE the women of India, the Samoan women are allowed perfect freedom, and possess nearly all the privileges that Samoan men enjoy. At our religious services the men sit on one side of the church, the women on the other. Although in Samoa it is not yet "ladies first" but "gentlemen first." Husband and wife do not walk together; the man walks first, the woman following close behind.

In war time, in Samoa, we often see a chief heading an army of soldiers, his wife following close behind carrying his gun. The women and girls go with their husbands and brothers to the war, their duty being to carry water, food, and other things. When chiefs meet together for any purpose the women are not present, excepting perhaps two girls to make "ava" (a native beverage made from the ava root) for the gentlemen guests. Girls and young married women are well taken care of in Samoa, and not allowed to do any very laborious work; but when they get older, and the beauty and freshness of youth has passed, I am sorry to say they are often made into beasts of burden. I have often seen poor old women nearly bent double with the heavy burden of mats, baskets of food, &c., that they have had to carry, whilst a young daughter perhaps walks jauntily on in front.

The men in Samoa do all the heavy plantation work, and also the cooking. The women make the native cloth (a picture of which is to be seen in the March Chronicle), also fans, baskets, &c. The women also do a good deal of fishing in the lagoon. They also help in the building of houses and our native churches; they prepare all the thatch for the roof from the leaf of the sugar-cane, and very often help in carrying the stones for building purposes. In the past the Samoans have not felt very anxious that their girls should be educated, although missionaries' wives have never had any difficulty in getting girls to come and live with them as helpers and also to be taught. Usually each missionary's wife will have four or five girls living with her.

Mr. Marriott and I went out to Samoa in 1878. Our station, together with our dear co-workers Mr. and Mrs. Newell, is at the Malua Institution for the training of native pastors.

About half of the students are married. We usually have between forty and fifty women in the Institution at one time. Mrs. Newell's and my work is principally among these women, the wives of the students. We have Bible, sewing, and other classes with them, and all the women are expected to attend classes.

Of course with those women who have young babies this is sometimes rather awkward; but we allow them to have a little boy or girl to act as nurse. It is very amusing sometimes whilst you may be explaining a Scripture lesson or reading out dictation, to see a little curly brown head peeping round the class-room door, looking for the mother of the wee mite she is nursing. We give prizes for general knowledge, washing, ironing, sewing, &c. Before the women leave the Institution we expect them to cut out and make without any help, a coat or a shirt, and a prize is given for the two best garments. We give them paper patterns of all the garments they have learnt to make whilst at Malua, so they in their turn are able to teach the women in the villages to which their husbands are appointed as pastors.

A Sunday-school in Hobart, Tasmania, has for many years supplied us with all sewing materials, prizes, &c., for Malua.

Of course our work consists not only in taking classes,

but in the thousand and one other things in which we can help these young wives and mothers.

The baby is poorly, perhaps in convulsions or fever, and so they run for "Missy" to help them, and one of our saddest duties, perhaps, is to sit by the side of the young mother and father and see their little one taken from them, while all we can do is to try and say a few comforting words to the heartbroken parents.

The students are seldom married when they enter Malua, generally they marry in their second or third year; indeed girls in Samoa prefer to wait and see what sort of students their would-be husbands are going to turn out, whether they are going to work well, pass well in examinations, &c., before they consent to be their wives. We like our students to choose wives from the girls in our families, or from the Papauta school, as those who are trained and educated are likely to make better pastors' wives. The students, of course, do not always take our advice in this respect, often marrying ignorant girls.

Besides helping the Malua women, we do what we can for the wives of the pastors under our care, encouraging them to come and see us, and talk to us about any difficulties they may have to contend with in their villages.

The great sin of Samoa is immorality, and from this we experience our greatest discouragements in our work. No one excepting those who have lived long in Samoa know the temptations to our Samoan girls in their own villages. So the missionary's family and our schools are in a great measure places of refuge. Though we have these disappointments over fallen ones, yet on the other hand we have our great encouragements, when we think of the many pastors' wives working side by side with their husbands, for the good of the village under their care, and more especially when we think of the noble band of Samoan women who have gone with their husbands to our North-West Islands and to far-away New Guinea. These brave Samoans have left home, friends and even their little children for "Christ's sake." Whilst I write now I think of lonely graves in the North-West and in New Guinea of girls who have lived with us in Malua. Yet when the news comes of one and another having fallen, others are ready and willing to take their places.

SOME OF AFRICA'S SLAVE CHILDREN.

By MRS. PURVES, OF NIAMKOLO.

OUR first home in Central Africa was at Niamkolo, close by Lake Tanganyika, not the healthiest place for white people to live at. At first my time was taken up by learning the language, attending sewing classes, and looking after home duties, except when laid up with fever. After I had learned sufficient of the language to converse with the women, I found I was more able to study their manner of life; but as time passed I became more interested in the young, whom I could understand better and who learned more easily. Some time afterwards we got several slave children to love and care for; we had six girls in all, and also several boys. The girls were all trained up to ordinary house work, attending day-school and sewing classes. The boys were trained in day-school and workshop. Of course, we did not look upon these children as slaves, but gave them cloth or something else equal to it as payment for their work. They were very affectionate and faithful. It might interest you to know how these slave children came to us. The first girl we named Martha; she had fled from an Arab slave village into the woods, in which she wandered three days before being found by one of our Mission men. She was given the choice of being sent home to her own village, or of staying with the white people. She preferred to stay, as she was afraid the Arab slaver would capture her again. Martha was then placed under our care, and remained with us until she was married to one of our native teachers. Our second slave girl we named Maggie. Her father died and, according to a native custom, her uncle claimed her as his child. He did not place much value on his new possession, but made up his mind to sell her to one of the slave caravans. The magistrate, on hearing of this intention, sent men after him and took Maggie from his cruel hands. She was then handed over to our charge. About nine months afterwards her mother came and took her to her own home. Our third slave girl we named Nellie. She was rescued by two of our Mission boys from a canoe which was crossing the lake in rather a suspicious-looking manner. Amongst the occupants were two women who were on their way to an Arab village to sell their children. The children were taken from them, and Nellie, like the first two girls, was placed in our home.

Our fourth girl was named Maggie, and, like our first Maggie, was found out by her mother and taken back to her home. But afterwards they came and built a house for themselves in our Mission village at Fwambo. This girl and two others were all captured from a slave caravan, which had been hunted down by one of the magistrates and his assistants. On our leaving Fwambo for England we left these girls in charge of the resident missionary.

LET none be idle, or give the work
But half a divided heart;
Let all the hands be busy and full,
And every one do his part.
For then will the wonderful work go on
And no precious time be lost,
And none will grieve when the crown is won,
Whatever the work may cost.

JULIA H. JOHNSTON.

OUTWARD BOUND.

FOUR missionaries during the past month have ended their furlough, and are now on their way to their fields of work. The Rev. Bowen and Mrs. Rees, of Inyati, Matabeleland, are known to many of our readers. Mr. Rees was appointed to the Central African Mission in 1884; but after only a few months' stay in Ujiji his health broke down, and he had to return to England. Since 1887 Mr. Rees has worked at Inyati, experiencing manifold anxieties and troubles, but throughout bringing a resolute purpose, buoyant spirit and courage to bear upon them. In seven years Inyati was visited by seven plagues—locusts, fleas, frogs, rats, rinderpest, small-pox and war, and last year an eighth plague—that of famine—must be added to the list. Twice in three years the Mission premises were

REV. BOWEN REES.

wrecked by the rebels, and at the time when every other white man in the district was put to death Mr. and Mrs. Rees, with their little boy, escaped by flight. During Mr. Rees' absence in England his place at Inyati has been occupied by Matambo, who was the first convert at that Mission station after thirty-three years of earnest sowing.

The Rev. Alfred W. and Mrs. Wilson, who are proceeding to British Guiana, have worked in Madagascar for some years. From 1886 to 1892, when he returned to England on furlough, Mr. Wilson held an appointment in the

MRS. BOWEN REES.

College, Antananarivo. Since 1894, until the recent disturbances began, he has worked in the Sihanaka district. During the French advance robber bands devastated the province, destroyed many villages, carried off as captives women and children, and stole thousands of cattle. The Sihanaka, who are a fearfully degraded people, victims of rum-drinking, debauchery and fetishism, believed the reports sown broadcast, and easily concluded that Christian worship was a thing of the past and that fetish and ancestor worship were to take its place. The missionaries remained bravely at their posts, seeing congregations scattered, schools collapsed, and idolatry once more in the ascendant. But at last the whole region was in open revolt, and they were compelled to escape to the east coast.

Very different is the sphere in British Guiana, for as the only representatives of the L.M.S. there, Mr. and Mrs. Wilson will have much responsible and far-reaching work to accomplish. The Mission in Georgetown, Demerara, was

commenced in 1821, and was carried on until 1894, when, on the retirement of the Rev. J. L. Green, it was felt right for

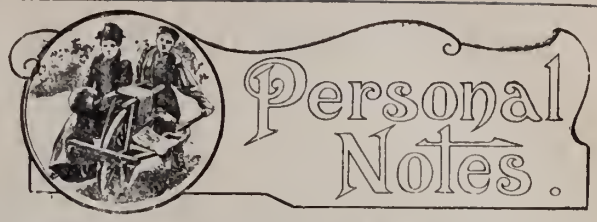
REV. A. W. WILSON.

the Colonial Society to take charge of the work done there, as in other colonies. Circumstances have, however, arisen

MRS. WILSON.

which have influenced the directors in appointing Mr. Wilson to the special work of training a native ministry there, and of superintending and developing existing churches.

KESWICK CONVENTION.—L.M.S. missionaries home on furlough who would like to join a party at Keswick for the Convention Week are invited to send their names to the Mission House, writing "Keswick Convention" outside the envelope. It is hoped to provide free board and lodging for a party for the week, July 18th to 25th.



CHINA.—Dr. Cochrane's head and heart are full of plans for the development of the Mongolian Medical Mission, and in writing to friends at Edinburgh, who have promised to help him by raising funds, he says: "The other week a little fellow came to the dispensary and besought me to go and see his mother, who had been attacked by someone, and had had her throat cut. I was very busy, but could not refuse the little fellow's pleading looks. I went and washed and dressed the great ugly gash, and, while I was thus engaged, I heard the little lad say repeatedly, 'The doctor's heart is good.' And I longed with an intensity which I never felt before to tell them of the Great Physician whose heart is better."—Dr. Wolfendale, of Chung King, has been seriously ill, but the latest news was that he was making a good recovery.

INDIA.—Though much disappointed by the necessity for her return to England on account of ill-health, Miss Webster had the pleasure of learning, before she started, that of the thirty girls whom she sent in for the Government examination twenty-six passed, more than half in the first division, and seven gained scholarships, one of Rs. 180. Five scholars from her other two schools also passed. This is better than they have ever done before.

AFRICA.—Writing from Vryburg, on March 14th, the Rev. R. Wardlaw Thompson remarks that the season has been an exceptionally sickly one. "In every place I have been to, and all along the railway, fever and dysentery and influenza seem to be very generally and seriously prevalent. And the members of our mission staff are not particularly well. Miss Partridge is the latest to collapse. She has done brave work all alone for the last six months at Molepolole—absolutely alone, except for the company of her native girls, away from even the native town. She has taught her school, she has fed a crowd of starving people with the grain supplied by the Government, and has kept things going splendidly. When I was at Molepolole on last Sunday and Monday she had to act as hostess, and every girl and woman in her little household, five of them, were down with fever. I told her she ought to be in bed herself instead of trying to look after Mr. Williams and me. After I left on Tuesday she collapsed, but got well enough to come with Mr. Williams on Friday by wagon to the railway; travelled down here, and was taken to the hospital. She is a little better this evening, and I hope that after a few days she may be strong enough to be sent down to the sea coast."

NEW GUINEA.—Early in January the Rev. J. Chalmers met with a serious accident when walking along the platform between the mission house and schoolroom at Saguane (Fly River). He slipped, and fell a distance of nearly twenty feet, being very badly bruised and shaken.

FIRST IMPRESSIONS OF SHANGHAI.

BY THE REV. W. NELSON BITTON.

LET it be understood that Shanghai is not *one* but two cities. To forget this fact is to misunderstand the nature of mission work in Shanghai altogether. It is said that of the thousands of people passing through this Shanghai few are those who hear more than a passing remark of that other Shanghai, which is an undesirable subject. So there are "globe-trotters" who have rushed into European Shanghai and rushed out to proclaim that missionaries who live in such a place are more comfortable than people at home, and some unwary ones judge missions accordingly. This is as if a Chinaman had come to London, and, with the dogmatism born of travel, passed sentence upon the needs of London and the luxury of Londoners after a few days' visit, say, to Hampstead or Norwood. There *is* an *East End* of London *and* a *native* Shanghai city.

European Shanghai, known generally as the "Settlement," is that part of the city wherein live the European population and the wealthy and commercial Chinese. Here the streets are police-patrolled, well lighted by electricity, and in fine weather clean and nice. Excepting, however, the "Bund" and its approaches—around which are to be found the large commercial houses, hotels, and consulates—these streets are neither spacious nor imposing. Interesting, however, they most certainly are, as no streets wherein were Chinese could fail to be. There is to the new-comer, at all events, in these first few weeks, always something to strike the eye and claim the attention. For instance, the other day the writer was much amused to come across a Sikh policeman engaged in thrashing a Chinese boy, using as the weapon of chastisement the boy's own pigtail.

But to return to Shanghai. The L.M.S. compound is situated in the centre of Chinese shops, in a very busy thoroughfare of the Chinese portion of the settlement. Here is the chapel wherein Dr. Muirhead has preached now for fifty years. Attached is a Chinese hospital, no longer in the hands of the Missionary Society. At the back the missionaries' houses and the dwellings of the native evangelists, &c. This is but one branch of the mission work in Shanghai. There is another which I am anxious to describe, as its description will lead us into the native city, and retail the impression it made upon me. It was on Sunday afternoon that, led by Mr. Box, I made my first journey to our preaching station there. The experience of such a visit is never to be forgotten. One passes out of the French Concession—over a creek by a bridge into the north gate of the city through the city wall—and all civilisation, though within sound, is as though it had never set foot in China. Nothing European enters within that wall save now and again a curious visitor and the missionaries who work there. It is not wanted by the Chinese. Intrusion is hated and the intruder despised. Dr. Muirhead says that in his fifty years' experience of the city it has not altered one bit.

The first sight which meets one's gaze going into the city by this north gate is the crowd of loathsome beggars, squatting or prostrate upon the filthy ground, crying, screaming, exposing their sores and deformities to the passers-by in hope of charity. A little further on and here is a crowd gathered around a man lying upon the ground crying aloud piteously, and spread out in front of him his pigtail—cut off. One of the bystanders explained to Mr. Box that the man had no work, no friends, no money, had, indeed, lost all hope in life, and in desperation had cut off his queue in order to excite charitable pity. It was also remarked, however, that the pigtail was not of the same texture as the hair on the man's head, and that he might have suffered loss in prison and acquired a new appendage for charitable purposes.

So, along streets where three people could scarcely walk abreast, and a thief could rob a shop on each side of the road with either hand at once if he desired, we wended our way to the city chapel. The foul odour of the city is indescribable; it will, however, be imagined when it is explained that the sewers of the city—which have little outlet save into the city water supplies—are just underneath the pathways, which are made of rough slabs of stone laid loosely crosswise over these open cesspools. I am, however, assured that in time one gets quite accustomed to this effluvia and scarcely notices it. Truly, there is great need for faith in this empire of China! Then we arrive at the chapel, built back from the narrow street, so that there is just space enough for open-air work—a building seating about 150 people. We find Dr. Muirhead already at work. A similar service to the one held in the compound chapel in the morning is in progress. The native preacher reads and speaks. An address is given by the deacon of the chapel, who is a Chinese graduate, and then Dr. Muirhead speaks to the people. I am introduced to the converts here, as in the morning at the other service. The sight of this handful of people, gathered out of heathendom, meeting together to be instructed in the "holy religion" by the "white-haired old man," as they term Dr. Muirhead, while outside there is the rabble and riotous noise of a city which knows no day of rest—indeed, no rest at all—is very affecting. Twenty men, as many women, and about fifty children—these the seed of the Kingdom. Surely such must have been the scene as the Apostle Paul gathered together his converts in Corinth. These people snatch—as those did—an hour or so from work to meet together for exhortation and prayer. Then back again into a world of persecution and toil such as no Englishman knows.

Coming back we visited a Taoist temple. Here in the court was one crowd gathered around some Chinese conjurers, another around a native doctor, who was treating in

most barbaric fashion a man evidently suffering from ophthalmia. His method was to force into the man's ears from above downward lengths of copper wire, then to pierce with needles the man's eyes and forcibly open them. So revolting was the scene we could stay for no more. And one remembered that just beyond that city wall were hospitals where the man would have received skilful treatment by English doctors free. But no! that city wall represents bigotry and ignorance which only long years of strenuous labour will break down. And yet it is said that over China to-day the veil is lifting wonderfully. What must it once have been?

Coming back we have to hustle our way through crowded streets. A constant stream of coolies is passing along carrying water *from the city ditches* for the use of the people. They have no other supply. On one side of a bridge we noticed sewage being poured into the almost stagnant water, on the other the coolies getting out the water for drinking purposes. In the European city we have waterworks, otherwise such things are unknown in China. Only the fact that the Chinese people drink tea prevents them being swept away by cholera and plague. So we come out, passing again the beggars, clamorous and unclean; by the idol of the bridge, stuck in a niche in the wall; out of the city wall, over the creek, and into the cleaner, purer air of the settlement beyond.

For my own part I must own that from the sight of these and other *indescribable* scenes I returned utterly despondent. From a study of comparative religion to real contact with the naked vices and open sores of heathendom is a long, long step. Would that all our ministers could take it, if only for an hour. And yet, when one beholds, as we were able to at our Christmas gathering of converts and children in the compound last week, what Christianity can do and is doing for these people, one's hope returns sevenfold.

If Christ cannot save China, then for her there is no hope. She has tried a system of morals, has tried idolatry and Buddhism—these have failed her. But He is able and He will not fail.

CHINESE PRINTERS.

A VISIT TO THE AMPARIBE DISTRICT OF MADAGASCAR.

By the Rev. E. H. Stribling.

THE first church we visited was that of Amparibe, which is called the "Mother Church." It is a substantially built brick building with tower. The congregation averages from 1,200 to 1,000. There are 27 preachers, 600 church members, 500 of whom can read the Bible. I found a total of 600 Bibles and Testaments among the congregation. But the Sunday-school needs improvement, there being at present only 140 in regular attendance. The Christian Endeavour also needs advance, having not more than 70 in attendance at our weekly meetings. The Amparibe church contributed £11 12s. during the past year towards all purposes, and they have made a special gift of £8 towards the support of Andriambelo, their pastor. This good man had many escapes from death during the former times of persecution, and has remained faithful to the present day.

From Amparibe, which is to the west of Tananarive, we travelled about eight miles west by the banks of the river Ikopa, to one of our "Zana-piangonana," as we call the branch churches. Of these there are fifty-nine in the Amparibe district, some of which are fairly organised and prosperous, while others are still small and weak. The majority of the churches are built of brick and with tiled roofs, having a few benches, the earth floor covered in part with native matting; also doors, Venetian shutters, and in many churches a platform or a pulpit.

It was the morning of the monthly missionary meeting, which the Malagasy call "Alatsinainy Loha-volano," or the "Monday at the head of the month." The church we entered is well built of burnt brick with stone facings, and a tower—altogether a substantial structure. The meeting was a united one. From eight different local churches adults and children, with pastors, preachers, and the school teachers, were all assembled in the spacious church. On entering I noticed a curious custom; they had arranged outside in a row, and placed on chairs, collecting plates for receiving contributions from each church attending. To avoid any jealousy I put my money in the plate belonging to the church in which we had assembled. At the close of the service the amounts given by each church were duly announced by one of the native pastors.

After speaking from the words, "His kingdom is an everlasting kingdom," short addresses were given by three of the members of our Amparibe Christian Endeavour; they had walked sixteen miles from Tananarive and back to assist in the service. One of the speakers was a native lady who gave some earnest words of exhortation. After very hearty thanks from the churches we separated, and several bought copies of the Malagasy magazine called "Teny Soa" (or "Good Words").

The next places we visited were about thirty miles' journey by palanquin. Eight men acted as bearers, while a ninth carried the baggage, as I had to stay at one of the villages. A travelling stretcher for couch, with rug, pillow, and some "vatsy," or food, composed the baggage. The men received ½d. on starting for their morning meal, and they had some rice given them by the church on their arrival. Ambohimanjaka is the name of the church we next visited, and I noticed that the country is very feverish, situated between a range of lofty hills. The evangelist here has suffered much from Malagasy fever, and the pastor of the church at whose house I stayed, with his wife and child also, were ill. Before leaving the next day, one of my strongest palanquin bearers was shivering with the fever, but I gave him an extra strong dose of quinine, followed by a lemon, which saved him from the expected delay in this unhealthy village.

On entering the church I soon found it was one of the weaker branches of the Amparibe district. Many have not yet returned since the country was overrun by rebels during 1896-7. And there is fear still among the people in the country from the Jesuits, who have assured our native friends that every Protestant is an enemy to France. There are also many, having no interest in the "fivavahana" or "praying," who excuse themselves under the liberty proclaimed by France from attending any of the services. In former days the people were afraid not to attend church, owing to the stupid pressure many native officials placed upon the people to "pray." However, I rejoice in the present freedom which the natives are slowly realising; and we now have congregations, if small, yet voluntary, and there is more hope now of efforts being made by the Christians to lead their neighbours to attend our services.

After advising the church to join in the singing, and not always to commence as many do with the Malagasy morning hymn, but to vary the service, and not always to close with their favourite dismissal hymn, I gave them an address from Isaiah's (lix. 5) words, "They weave the spider's web," and we then proceeded to special business. And first I nailed securely to the church walls large print copies of the Lord's Prayer, the Ten Commandments, and Apostles' Creed, both in Malagasy and French; also the large size reading lessons, Nos. 1 to 4, in both languages. We then joined in a reading-class for Scripture, which I began by reading a verse, and all the church members able, with the pastors also, were asked to join in the lesson. Some of the younger members can read fairly well, having formerly been scholars in our schools. I then wrote in my note-book the names of all members in three divisions: (*a*) those who can read; (*b*) the members too old to learn; (*c*) those unable to read but not too old to learn. The old members I requested the pastor to teach from memory the two passages in John iii. 16, and Romans viii. 38, 39.

A class for teaching adults desirous of learning to read was then formed, to be held every Sunday morning at 10.30, after the usual service, and a Sunday-school, for which teachers were also enrolled. I then urged the members to visit regularly every village and hamlet belonging to their district, and admonished the parents to train their children at home before they came to the day-school, as being the most important time in the children's life, reminding them of their own proverb saying: "If you allow a child to follow its own way, it will, when white-haired, become a beggar"—or, as they express it: "a gatherer of sticks for the fire." All the business was duly recorded and a copy of it sent to the pastor, who will endeavour to advance the same.

After the service we travelled another two miles to Antanetibe West, where I stayed the night. And next morning the same programme was repeated with necessary variations, as at the church of Ambohimanjaka. I, however, met with one case of a member unable to read, who is wife of the assistant pastor, and not too old to learn. This woman should have been a pattern to her fellow-members, but was, alas, unable to read the Bible. I noticed that her husband looked very "black" at his ignorant wife; but, after duly expressing my surprise and sorrow over such a sad case, I told the assistant pastor he was by no means to threaten or scold the wife (Renivoantay), as that might discourage her. The lady solemnly promised she would learn to read, and the senior pastor undertook to teach her. And after service I left these interesting people rejoicing in having had some share in encouraging them in their work. In these more distant places the people much value visits from the missionary, and we may well spend our time and some of our money also in striving to build up these Malagasy houses of prayer scattered over the hills and valleys of Imerina.

And here let me say how much we value the efforts of Christians at home to extend the blessings of the Gospel in far-off lands. These thousands in Madagascar would not have heard of Christ unless the Christians of Britain, Australia, and Norway had sent their missionaries. And it is certainly a great joy to believe that the present advance in this island might have been far more difficult and longer delayed had the Malagasy been (as those in Cuba, for instance) under the heel of idolatry and priestism. It is through the influence of past Christian teaching that the present changes are being made so peaceably, and the Malagasy, as a people, have so wisely refrained from useless fighting. They are now advancing in peace and industry towards a better state of things, and slavery has been abolished for ever. Millions in Madagascar have yet to learn of Christ, but with the spread of peace, in the path of the Gospel, we are hoping that these also shall become the Lord's, and Madagascar a means of extending the Gospel into the dark continent of Africa.

THE latest news from Madagascar is good. The period of violent struggles on the part of the Jesuits and their disciples seems to be ending. The need of addressing protests to the residents grows less. A few exemplary proceedings have sufficed to bring about this happy result. The Hovas who have been expelled from the Betsileo Province are allowed to return. The children are coming back to our schools; worship is celebrated in most of the villages where it had been suppressed. No doubt we are still far from having reconquered all the ground we had lost. Only a small number of the churches which had been seized by the Catholics have been restored to us in the Ambositra district. Every day we have to correct misunderstandings and to brace up wavering spirits. Nevertheless, our dominant note is no longer the same, and we bless God for it.—*Journal des Missions Evangéliques.*

THE Palace School at Antananarivo has been reopened in new buildings, General Gallieni presiding at the opening ceremony. The General took this opportunity of protesting against the assertion that Frenchman and Catholic were synonymous. He thanked the French Protestant missionaries for coming to convert and educate the Malagasy, and added, "I have no better fellow-workers in my great colonising task." He was well pleased with the progress made in French by the scholars, and sent a sum of 300 francs to be distributed amongst them in prizes.—*Journal des Missions Evangéliques.*

A NEW work would now open naturally to the Paris Missionary Society, if its present tasks did not already surpass its strength. For many months eight native evangelists from Mare have been working amongst the Kanakas, on the west coast of New Caledonia, and more than 150 of these Kanakas have been baptized. M. Lengereau, missionary at Noumea, has visited the scene of their work. A trader, who has lived some thirty years on the island, told him that the Kanakas were not buying rum any more. The commander of the military post declared that an extraordinary change had come over these tribes since the Gospel was preached to them. An engineer, Catholic by birth and sceptic by opinions, who had known the natives for fifteen years, employed an even stronger word: "It is miraculous!" The missionary task is increasing so much all over the world that an enlargement of heart for missionary work, in wholly new proportions, is needed.—*Journal des Missions Evangéliques.*

THE French Lutherans have formed themselves into a society for helping the Norwegian Lutheran Mission in Madagascar. At the head of it is M. Caspari, who is in the service of the French Ministry of the Navy. The Bishop of the Parisian Lutheran Synod and four professors are also members. A branch committee has been formed in Montbeliard. This is another instance of the deep interest awakened in French Protestantism by its new relations with Madagascar.—*Norsk Missionstidende.*

BANANI. The Transition from Slavery to Freedom in Zanzibar and Pemba. Illustrated. By Henry Stanley Newman. (Published by Headley Bros., 14, Bishopsgate Street Without, London, E.C.) Price 5s.

BANANI is the centre of the Friends' Industrial Mission on the Island of Pemba, or Jazirat-el-Khazra the Emerald Isle, as the Arabs call it, established last autumn in the interests of liberated negro slaves. Banani is thus in its infancy, and the story which Mr. Henry Stanley Newman tells is rather of the circumstances which led up to the Mission than of the Mission itself.

The facts related with force and freshness were collected by Mr. Newman and his friend, Mr. Burtt, during their tour in the spring of 1897 in East Africa, Zanzibar, and Pemba, and the volume is of peculiar interest to all lovers of their kind at a time when the slavery question is so much to the fore. It is apparent from every page of the book that one of the main objects of the Society of Friends in embarking on this new mission is to be on the spot to champion the slave and keep a vigilant watch on those who are charged with his liberation.

Gomez, Photo.

GATHERING CLOVES.

(Illustrations kindly lent by the Friends' Foreign Missionary Society.)

It came as a shock to many minds last year that any territory under the protection of Britain could still be cursed with slavery; it is still more terrible to confront the obstacles still in the way of complete emancipation.

In his preface, dated January, 1898, Mr. Newman says:—

"The despatch of Lord Salisbury, last February, initiating the abolition of the legal status of slavery, marks an important epoch in the forward movement. At first it seemed that month by month slaves were being liberated. More recently we heard of slaves being sent back to their masters, and a steady backwater of moral inertia seemed to have set in. Now, through the renewed activity of the English officials, the tide of deliverance is, we trust, rising again; but it is evident that much more definite work remains to be done."

He further tells us that "one of the most cruel slaveholders of Pemba is incarcerated in prison in Zanzibar, and no more runaway slaves are to be delivered up by *askaris* to their masters," and the girl porters may to-day be heard singing gaily at their work the chorus—

"We used to cry for mercy,
But for us there was no mercy;
Now he that had no mercy on us
Is shut up in the European's stone house in Zanzibar."

The bitter irony of this song from girlish lips, however, becomes apparent in the course of the volume, when Mr. Newman goes on to show that, while Lord Salisbury's despatch distinctly states on one page—

"On and after the date at which it is to come into operation, no Court shall recognise any claim to the service of *any* person on the ground of the latter's alleged servile status."

On the next page of the same despatch, he says:—

"It has been pointed out that, if the proposed abolition were to extend to the women of the harem and to the connubial system upon which the Arab family is founded, an opposition would be aroused that would enlist upon its side the stubbornest and most cherished convictions of the Arab nature."

Mr. Newman truly remarks: "But the Government ought to provide for the liberty and emancipation of women just as for men," and adds that "in the compromise that is now attempted a temptation is opened for Arabs to claim as their concubines women who might otherwise be free." The force of this is apparent when we are further told that far more than one-half of the 140,000 slaves in Zanzibar and Pemba were women, and all will not only heartily endorse the opinion that to offer emancipation to men, while leaving women in compulsory concubinage, for fear of

Arab opposition, betrays ungallant timidity," most will go further and add it is a betrayal of the most elementary principles of justice.

That extreme and persistent vigilance must be exercised by abolitionists for many years to come is made abundantly apparent in the concluding chapter of this very informing little volume. Under the heading of "The Working of the Decree," Mr. Newman shows that evasion is of common occurrence, and in confirmation of this gives many valuable and up-to-date illustrations—*e.g.*, from a correspondent of the Universities' Mission in Zanzibar, who writes:—

"I am glad to see some inquiries have been made in the House about the freedom of slaves. There is no visible difference here in the status of the slaves than there was before the proclamation was issued. Only this morning (August 5th) a slave was brought past this house in the charge of a soldier to be restored to his master after running away. I understand that a slave who runs away from his master is quickly hunted down and put into prison for no other crime than a struggle for freedom." F. B.

Gomez, Photo.

SLAVE GIRLS, WATER-CARRIERS OF ZANZIBAR.

Gomez, Photo.

SLAVE GIRLS BUYING FRUIT FROM A HINDU TRADESMAN.

WE wish to call the attention of our missionary readers to a new and cheaper edition (the 13th) of "Gardner's Household Medicine and Sickness Guide," just published by Smith, Elder and Co., 15, Waterloo Place, London, S.W., price 8s. 6d. The book contains a description of the means of preserving health, and the treatment of diseases, injuries, and emergencies, and is intended to provide the non-professional reader with a book which, without encroaching on the proper province of a physician or surgeon, helps him to recognise the more common diseases, and indicates the kind of treatment which can be safely carried out. The new edition has been brought well up to date, and the work cannot but be of great service to missionaries. Indeed, *their* needs, and those of others living far from skilled help, have been kept definitely in view in its preparation.

THE HOMES FOR MISSIONARIES ON FURLOUGH.

THE five years' working of these Homes has attested both their value and success.

1. *Financial.*—(*a*) Three houses in different parts of London have been bought at a cost of £1,400, and six furnished for £950. Towards this outlay £1,922 have been received to the end of 1897. The deficiency was provided for by loans of £680. But, during 1894-5-6, no effort was made to reduce the debt, as the Committee refrained from asking for money while the Directors were raising the Centenary Fund of the Society. Since September of last year they have issued an appeal for £1,055 to enable them to liquidate the debt as well as to pay for a fourth house, which a friend is ready to hand over to them, at its cost price, £375. The appeal has been kindly responded to by friends to the extent of £189, up to the end of the year, which has reduced the debt on the Homes to £500.

(*b*) *Annual Income and Expenditure.* — The "Homes" have been let to the missionaries completely furnished at £55 per annum, and in the five years have produced £1,201. The expenses, including taxes, water, repairs, and renewals have amounted to £1,113, leaving a favourable balance of £88, which would have been in hand for further extension but for the payment, in the five years, of interest (£110) due on the loan.

It will be seen that, if the balance of debt were cleared off, the "Homes" would be quite self-sustaining. It is not, therefore, surprising that the Committee are anxious to realise this desirable end and are appealing for the means to enable them to do so.

2. The advantages of the "Homes" have been fully proved (*a*) by the eagerness with which missionaries have applied for them; (*b*) by the freedom from anxiety with which they have anticipated their furlough and conducted their deputation work; and (*c*) by the warm appreciation and gratitude they have expressed for their provision.

No missionary has left a "Home" without giving his testimony to the value of this method of providing for their comfort.

Before leaving India, Rev. Maurice Phillips, of Madras, wrote: "I think your project to secure furnished houses for missionaries on furlough a most excellent one and will prove a very great boon. The loss involved in breaking up our homes in the field, in preparing one in England and in breaking up again, makes us dread a furlough. Your scheme would remove that and make it a happy and beneficial change." Writing, after occupying "Madras House," he says: "I am glad to inform you that the house is very comfortable and there is everything that is necessary. It is a great boon. Very many thanks. You will deserve to be called the 'missionary's benefactor.'"

Rev. J. Stonehouse, of Peking: "When we leave this house (in Peking) we shall have to sell the furniture again at a loss. Money is one consideration. Also the loss of time and annoyance in finding a suitable house and fitting it up is perfectly tormenting." After occupying the "Moffat House," he writes: "I daresay in my journeyings I shall be asked by missionaries the value of the Homes. My reply will be entirely in their favour and the great satisfaction we have had in our Home at Brighton. The missionaries cannot but thank you for your earnest action in this matter."

Mr. Sidney Long writes: "May I say what an immense boon we find these houses to be. We are deeply indebted to your goodness in the matter of starting them and all those who have maintained the scheme."

FROM THE ACTING SECRETARY OF THE WATCHERS' BAND.

I HAVE much pleasure in announcing that Miss Jessie M. Balgarnie has accepted the invitation of the Directors to become the Secretary of the Watchers' Band. Miss Balgarnie's successful conduct of the Children's Missionary Band and the able help she has been giving in the Editorial Department during the absence of the Foreign Secretary more than justify the choice of the Directors, and warrant the prediction of a great and speedy advance in this important organisation. Miss Balgarnie will not assume the responsibilities of office till July 1st, so that the Acting Secretary should be addressed in all communications till the end of June.

* * *

SPECIAL attention is called to the Watchers' Band annual meeting, to be held in the City Temple on Wednesday afternoon, May 11th, at three o'clock. President, Rev. A. Rowland, LL.B.; speakers, Rev. Urijah Thomas, Mrs. Sewell Macfarlane, of Chi Chou, Rev. A. Parker, of Benares, and the Home Secretary, who will present the report for the past year.

* * *

THE past month has been, as usual, very busy. No less than 966 new members have been enrolled, and the following new branches formed:—

Branch.	*Secretaries.*
Berkhampstead	Miss Keen.
Bradford (Yorks), Salem	„ Shaw.
Congleton	„ Inglis.
Darwen, Lower	Mrs. Nicholls.
Douglas (Isle of Man)	Mr. A. Hough.
Heckmondwike, Upper	„ J. Redhead.
„ Westgate	Miss Crowther.
Ilford	Mr. A. E. Bush.
Loughborough	Miss E. M. Heafford.
Sale	„ N. M'Cartney.
Sutton Valence	Rev. T. Salusbury Jones.

* * *

ANY Branches which have not sent in their Renewal Forms are requested to do so without delay.

* * *

A PRAYER CHART will be sent free to any Branch that has as yet not received one.

IN MEMORIAM.

THE LATE MRS. S. E. ADDIS.

"MOTHER passed triumphantly," was the fitting record telegraphed by her son on Sunday, February 27th, as to the close of the long and useful life of Mrs. S. E. Addis.

Her name and face have been familiar for more than a generation to many missionaries of different societies throughout India, but especially to those of the London Mission in the South. Part of her work was done in Coimbatore, from 1830 to 1860, but the part by which she has been most widely known is that done in Coonoor, from her husband's death, in 1870, until a few months ago. In her ninetieth year she has entered into rest. God be praised for what she has been enabled to do in His service!

THE LATE MRS. S. E. ADDIS.

Since her widowhood commenced, her house in Coonoor has been a Bible and tract depository and a shop where Mission goods from all quarters have been sold. Cases of articles from England to be disposed of in the interests of the work have been sent to her by members of the Church Mission, by Presbyterians, Wesleyans, Baptists, our own missionaries, and others, and she has employed her servants in carrying these articles from house to house in Coonoor, and sometimes twelve or fifteen miles around, in order that they might be sold. During the last twenty-eight years she has disposed of 114,000 rupees worth of goods, and in the same period has collected for the Madras Bible Society considerably over 10,000 rupees.

Her great age and a wind-stroke she suffered from have prevented her from taking much exercise of recent years. For a long time she has only walked, with the aid of a stick, from the room which was her shop, her sitting and bedroom, to the dining-room. Any journey beyond that has been performed in a bath-chair.

Her "sanctum" has probably had more people in it than any other room of its size in Coonoor. There seemed to be always someone calling to buy from or to chat with the old lady. She was a shrewd and kindly counsellor, and many a visitor has gone from her presence inspired to work more and helped to work better for the Master.

Mrs. Addis had many choice reminiscences to give, dating as far back as the days of Carey's and Judson's chief work. When four years old she was taken by Mrs. Judson to Burmah, and remained with the family for ten years. She it was who embroidered the cover to the Bible which Dr. Judson took to Ava to present to the king. When eight or nine years old this little adopted daughter was entrusted with the household keep. Mrs. Judson made out a list of meals for a fortnight, and the small housekeeper gave out the stores according to the list.

Her earliest missionary work—work since prosecuted steadily for eighty years—was, as a child of ten, to teach some poor men and women the Burmese alphabet. To the end of her long life she was able to remember sufficient of the language to converse in it, to sing a hymn, and to address her letters to a son in Burmese. That son's career there has ended, and he has passed away, but the connection with Burmah is not broken, for only last November Mrs. Addis's *great granddaughter* married an officer living in Rangoon. Mrs. Addis could also speak Portuguese, which she had learnt from the Judsons' ayah, as well as Hindustani.

Very many racy stories she would tell of the thirty years she spent with her husband in Coimbatore, and would inquire with interest about mothers and grandmothers in the Mission whom she had known as babies. Her husband and one son and daughter spent their lives in mission work, and all her deepest interests were connected with it.

She was taken ill a few months ago, but was only recently compelled, although her mind remained clear, to give up work. Her son, from North India, after five days' journey, reached her side, and not till then did she seem willing to resign her active duties. He made up all her accounts, returned boxes of unsold goods, keeping two only—just to give his mother "something to do." He took charge of the household, and, as many friends will rejoice to know, proved the one human being she wanted to make her last days free from care and bright with loving companionship. Higher matters had long been trustfully settled and left in her Father's hands. She is one of the blessed who have died in the Lord. She rests from her labours, and her works do follow her.

I have just received details about the funeral. It was unprecedented in Coonoor for the sympathetic interest aroused. I knew the event would be one of public concern, but had no idea that so universal a tribute would be paid to the "grand old woman" who has gone to her rest. Europeans and natives from other parts of the Nilgiris, as well as from Coonoor, crowded round to see the last of a valiant servant of God—quite outspoken in her Protestantism and her Nonconformist principles as in her Christianity.

SIDNEY LONG.

MANGARI.

MANGARI is in the western and larger portion of Benares district, and contains 670,400 inhabitants. For twenty years it was an out-station of Benares, as it is only about fifteen miles from that city. But since 1894 Mr. Theobald has been residing there, and the Mission has greatly developed. It is now an important centre with out-stations of its own. In 1895 Miss Rose Theobald joined her brother, and these two—the only missionaries in the place—have been able to do much solid and progressive work.

With a little band of native preachers, Mr. Theobald takes itinerating tours to distant villages, where he has often the joy of telling the "Old, Old Story" for the first time to many listeners. Our picture on the next page shows a little village group, who are attracted by the strange sight of an Englishman, and are eagerly looking at the Bible pictures he shows them.

The women's side of the work has developed greatly owing to the terrible famine which visited the district last year. So many starving and destitute women and children applied for help that some thirty of these have been taken into the Mission houses, and are being cared for and trained. The women learn to spin wool for weaving into the coarse country blankets which command a ready sale. By this they earn about 5 pice a day, and this new industry bids fair to become a real success. The women also in turn cook, grind, sweep, and clean; those who wish may have reading lessons, and, of course, all come under Christian instruction.

Besides this work in Mangari, Miss Theobald regularly visits over fifty villages where she and her Bible-women hold little services; together they visit a score of zenanas, and also manage three day schools and four Sunday-schools for girls.

MANGARI SCHOOLS.

DRAWING WATER FROM THE WELL.

OFF IN A COUNTRY EKKA TO PALHIPATI OUT-STATION.

A MANGARI OUT-STATION—"THE OLD, OLD STORY."

THE Newbury Auxiliary early adopted the Self-denial movement as a special method for increasing the funds of the L.M.S., and with gratifying results. In the Centenary year this was superseded by other and more ambitious efforts. This year the Ladies' Association, by invitation of Mrs. Blacket, secretary, proposed a scheme in which each one undertook to bring some contribution, the result of his or her own personal effort or self-denial. About 150 envelopes to contain these gifts were accepted by members of the congregation, and last month tea was held at the Congregational Lecture Hall, the room being tastefully decorated with flags, banners, and missionary pictures, interspersed with palms, ferns, and flowers. A number of young people attired in Oriental costumes, some of which were kindly lent by the Mission House, imparted a gay and animated appearance to the scene, whilst two little girls with baskets stood at the entrance to receive the envelopes. Tea ended, short recitations from *News from Afar* were given with much sweetness and effect by four of the younger children. Then followed a solo, and the opening of the envelopes.

CONSIDERABLE amusement and interest were awakened as the various items were read, such as—"Saved by not going to Barnum's show, 2s. 6d."; "Doing writing for father, 2s. 6d."; "Fretwork, 1s."; "Making gloves, 1s."; "Going without a dinner for the good of my health and the good of the cause, 1s."; "Papers sold, 1s. 6d."; "Millinery, 2s. 9d."; "Netting, 11s."; "Laundry work and selling garments, &c., £2 11s.," &c., &c. These are samples of the remarks written on the papers. The Treasurer announced that the sum of £21 had thus been raised in contributions varying from £4 to one halfpenny. The meeting was subsequently addressed by Rev. E. Titchmarsh, M.A., pastor of the church, and Rev. W. J. Lawrence, from Bangalore. One fact remains to be chronicled, that, notwithstanding the special effort, the ordinary meeting was crowded, and the collections were in advance of the previous year.

THE annual meeting of the Young People's Missionary Guild was held in Kingsland Chapel, Bristol, on March 23rd. Mr. D. L. Fullerton, President of the Guild, was in the chair, and there was a representative attendance. The following resolution was proposed by Mr. G. H. Wicks and seconded by the Rev. W. Datson:—"The members of the B.Y.P.M.G., understanding that it is the intention of the Rev. G. H. Lea shortly to return to Jamaica for the purpose of taking the oversight of churches connected with the Colonial Missionary Society, and feeling how fully he is fitted to undertake such responsible duties, hereby earnestly commend him to the great Head of the Church, praying that the presence of the Master Himself may go with him, and sustain him, and give him real success in each and every department of labour in his new sphere." This was supported by the Chairman and heartily carried. The Rev. G. H. Lea feelingly responded, and gave some interesting details of work in Jamaica. Mrs. Sewell S. Macfarlane, of Chi Chou, North China, was present as a deputation from the London Missionary Society, and told how education was progressing amongst the women and girls. Mrs. Macfarlane, who is living at present in Bristol, is a member of a well-known Bristol family, and was listened to with great attention. For the next session (1898-9) Mr. D. T. May was elected president, Mr. Edgar Tanner vice-president, with Messrs. G. H. Wicks and E. C. Cummins as hon. secretaries.

BY the death of Mr. William Peterson the foreign missionary cause has lost a faithful friend. Mr. Peterson's mercantile life in Australia commenced in 1852, in which year he settled in Melbourne. He was a child of the manse. Mr. Peterson, as a young man, threw himself earnestly into business, but he made time for study, and, having some desire to take up the work of the Christian ministry, he included in his studies the reading of Greek and Hebrew. The ministry awaiting him was that of the Christian merchant. His success in business is known to all who know anything of the mercantile life of Melbourne. In this notice of his death we can only point out one aspect of his generous zeal. He took a very deep interest in the work of the London Missionary Society. During a lengthened residence in London, in the seventies, he was elected a member of the Board, and on his return, anxious to increase the contributions in Victoria to the Society's work, he offered to give £500 a year for two years if the Victorian Auxiliary would increase their contributions to the same amount. The challenge was accepted, and, the amount being cleared each year, the challenge was repeated for other two years. From that time to the present the Auxiliary has received an annual contribution of never less than £200, so that the aggregate amount given has been very large.

THE North-German Mission on the West African Coast has lost sixty-four missionaries, male and female, by death during its past fifty years of work. Most of these losses were in the earlier days of the period, and the present conditions appear to be more favourable. The number of Mission sisters is now five, having been increased last year. This missionary work of women was not undertaken without opposition, but the blessing resulting from it is so obvious that the opposition is now silent. Experience has not confirmed the fear that women would be less able to stand the climate than men. The necessities of the climate have driven the Mission to the employment of a large number of native helpers; the Society has now fifty—that is, three out of every 100 native Christians. Some of them have received their final education in Germany.—*Allgemeine Missionszeitschrift.*

Notice to the CHRONICLE'S *"Own Correspondents."—The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the* CHRONICLE. *Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor postcard and other notes of current events in their work? By so doing they will help many.*

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

CONFERENCE OF NATIVE WORKERS AT SHANGHAI.

THE Rev. E. Box sends a programme of the first local Conference of Native Workers, held in connection with the Shanghai Mission, at the beginning of February. "There were about twenty native helpers present, and the meetings were continued for a week, with two sessions each day. The meetings were most helpful, and we trust the Conference will become an annual one. Special attention was given to the question of self-support, relief of the poor, and education. As a result of the Conference the parent church has determined to raise a sufficient sum amongst the native members to pay the pastor's salary, and the wish was expressed that the contributions of the foreign missionaries should be devoted towards the starting of a mission school, the need for which has long been felt. This, as you know, we have decided to do so far as private funds at our disposal permit. We have at present fourteen scholars, seven of whom are boarders. This is the nucleus of what we trust will be a flourishing mission school when proper premises have been built and our teaching staff increased. We are making careful inquiries as to land and estimated cost of building, but we are not yet sufficiently prepared with our plans to lay the matter before the Board. This we hope to do before long. We are sure that the labour of sixty years will not be allowed to slip away from our grasp, but will be made a stepping-stone to better things."

LŌ Ā FUT.

LAST year, at Chuk Ün, in the Pok Lo district, one of our members named Lō ā Fut passed away. He was not a brilliant man, but I think he is worthy of a place in our report. He was a type of many of our Christians. There are some few who are bright and brilliant and earnest in work for God. There are a great many who lose their first love or who never had any love to Christ, but who have become Christians for various reasons of their own, and who gradually become cold and do not attend our services. But there is also a class who, while they do not make a brilliant show, and though they know but little of the teaching of Christ, have come out as His disciples, and as such are steady believers in Him, and supporters as best they can be of the cause in their midst. Ā Fut was a man who had a small portion of this world's goods, and was in comfortable circumstances. Probably he has never during the past few years felt the pinch of poverty; he was just above that point—a fairly well-to-do farmer. He was very slow, and had a very poor memory. Many a time I have tried to draw him out and show him that he had a memory for some things, and might have it for Christian truth. But he could not believe it, and yet he was always happy in the simple faith he had in God, and perhaps nothing could have moved him from his trust in Him. He had his good intentions too. His two eldest sons were farmers like their father; he gave them as good an education as he could. The third boy grew up and he determined to train him, if possible, for the ministry, so that he might make up for his father's deficiencies. He gave him several years' education in his native village, and then paid the bulk of the money necessary for his further education in the Presbyterian Mission School at Canton, with the hope of his becoming useful. But it seems as if it were not to be. So far, at least, the boy has not proved at all likely to become a preacher. We should not lose hope, for it may yet be that God will bless the intentions of His servant, and so inspire the young man that he will be able to do much solid work for the furtherance of the Gospel in China. As long as I am spared to work in that district I shall look for signs of usefulness in him. But the father has gone to his reward without seeing this day of happiness. May we not believe that he has his reward, and should not this also help us onward in our work. God's servants are not all alike, and we may yet find that this man's silent testimony to the power of the Gospel has had more influence in his household and neighbourhood than much work of other sorts that has been done by more brilliant men. H. R. WELLS.

HIAO KAN MISSION.

THE missionaries in Hiao Kan have long wanted to obtain premises in the centre of that city, and, with the help of a good friend of the Mission, Mr. Ch'en Tung Hing, the native printer, a building in a splendid position for a preaching chapel, dispensary, &c., is likely to be secured. Mr. Ch'en is prepared to contribute 200 taels (£28) towards the purchase of the house. Although not by any means rich, he has this year given and promised in all 1,000 taels towards the purchase of property for the use of the Mission, in addition to many gifts for other purposes.

SOUTH SEAS.

A MUCH RESPECTED SAMOAN PASTOR.

THE Samoan Mission mourns the loss of a faithful and godly pastor who has recently passed away to his reward. He is known amongst us as "Joane of Salailua," Salailua being the name of the village where he has been pastor for nearly thirty years of a continuous and fruitful ministry. Many of the missionaries looked upon Joane as a personal friend, and there were few who did not at some time come into contact with the genial and sunny-souled Joane. Once have I seen him bowed in anguish of spirit, and since that time he has lived as though he could at any moment resign his hold on life and go hence. He was blessed with a capable and most energetic wife, who kept together and who taught for many years a girls' boarding school. Her influence over the girls was more powerful for good than that of any other Samoan I have known. And she was a *hunchback*. They occupied a large and important station on the south side of Savaii, once the residence of an English missionary and a district centre. Tali-i-le-lagi ("received into heaven"), Joane's wife, was drowned at sea, together with many of her school-girls who had gone with their mistress on a fishing expedition. It is supposed that their boat was overturned by a shark far away at sea, for the boat afterwards floated ashore bottom upwards, but its interesting freight of human beings have never again been heard of. This was the sorrow which bowed our dear friend's head, and made him go softly all the remaining days of his life and work. He died in the village where he and his wife had done such splendid work, and both are lamented by many who were brought by them to the feet of Jesus. J. E. N.

MADAGASCAR.

ROMAN CATHOLIC ACTIVITY IN ANTANANARIVO.

THE gain to the Roman Catholic Mission from the late war is immense, especially among the young. There is on all hands a very strong desire to learn French, which is seen to mean "money." Mere lads with a fair knowledge of French are able to earn from five to ten dollars per month as interpreters. The French schools have accordingly received very large accessions. New buildings have been put up and more are in progress. At Amparibe a very large college is being erected, with accommodation for 500 or 600 pupils. At Faravohitra, it is said, schools and a church are to be erected. The sites for these buildings are admirably chosen, being either on or quite near to the main roads. In a recent number of the *Journal* it was reported that a thousand new scholars had been gained by the opening of suburban schools. The work of teaching is carried on by the Christian Brothers, who are largely represented here. Whereas in Protestant schools one, or at most two, European teachers can be spared, the Catholics seem able to place half a dozen. One of the greatest dangers to Protestantism is the readiness of parents to allow their children to go to these Romanist schools. Hundreds of our Protestant children are to be found in them. In the meantime, however, Protestants have not been altogether inactive; but our progress has been relatively small. Within the last few weeks a new building has been opened for the old Palace School, now under the care of M. C. Ducommon, of the Paris Missionary Society. This building is already well filled. The Rev. J. Sharman, of our own Mission, has expanded the secular department of the College with a general boys' school, and he has already obtained 200 scholars. The buildings at Ampamarinana are being used for the temporary accommodation of this new school. Mdlle. Vidil has opened a general girls' school at Ambohijatovo, and Mdlle. Ducommon is about to open a similar school at Ambohimitsimbina (Ambohipotsy). The older schools—*e.g.*, that of the Friends' Foreign Mission Association at Ambohijatovo and the Normal School, and the two girls' schools under the care of Mrs. Herbert and of Miss Craven, are still well filled. There seem to be greater educational possibilities than ever, at least in Antananarivo; and Protestants may take their full share if they will. It is clear, however, that in order to gain success there must be effective European superintendence, and great care must be given to the teaching of French.

W. E. COUSINS.

ANNOUNCEMENTS.

ARRIVALS.

REV. J. LEVITT, from CALCUTTA, per steamer *Mombassa*, at Plymouth, March 16th.

REV. C. G. MARSHALL, from SALEM, SOUTH INDIA, per steamer *Mombassa*, March 17th.

MRS. GOFFIN and child, from KADIRI, SOUTH INDIA, per steamer *Golconda*, *via* NAPLES, April 4th.

REV. ROGER PRICE and MRS. PRICE, from KURUMAN, BECHWANALAND, SOUTH AFRICA, per steamer *Briton*, at Southampton, April 8th.

MISS WEBSTER, from CALCUTTA, and MISS HEWLETT, from MIRZAPUR, NORTH INDIA, per steamer *City of Cambridge*, April 10th.

REV. T. E. SLATER and MRS. SLATER and child, from BANGALORE, SOUTH INDIA, per steamer *Golconda*, April 10th.

REV. R. WARDLAW THOMPSON, from CAPE TOWN, per steamer *Dunottar Castle*, at Plymouth, April 15th.

BIRTHS.

PEAKE.—On December 16th, 1897, at Fianarantsoa, Madagascar, the wife of Dr. G. H. Peake, of a son (Bruce Moffat).

PRYCE-JONES.—On January 16th, 1898, at Farafangana, Madagascar, the wife of Rev. E. Pryce-Jones, of a daughter (Ivy).

HAWKER.—On February 21st, at Coimbatoor, South India, the wife of Rev. E. Hawker, B.A., of a daughter.

JONES.—On April 10th, at Tenby, South Wales the wife of Rev. D. Picton Jones, of Lake Tanganyika, of a daughter.

MARRIAGE.

JOHNSON—ALLEN.—On Thursday, August 26th, 1897, at Zomba, before the British Commissioner, A. Sharpe, Esq., at the Residency, the Rev. Harry Johnson, of Lake Tanganyika, to Miss Minnie A. Allen, of Chatteris, Cambs.

GIBSON—MACKAY.—On Saturday, March 5th, at Union Church, Hong Kong, by the Rev. G. J. Williams, Dr. R. M. Gibson, to Miss Jeannie Mackay, of Edinburgh.

DEATH.

ADDIS.—On Sunday, February 27th, at Coonoor, South India, Susannah Emelia, widow of the late Rev. W. B. Addis, of Coimbatoor, South India, aged ninety.

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